

THE BAPTIST RECORD.

OLD SERIES VOL. XXXIII.

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Answering Brother J. R. Sample's Question About Deacons.

Brother Sample asks for the scriptural authority or precedent for the modern "Board of Deacons" and for the difference between episcopos, which is the Greek word for bishop, and the word diakonos, which is the word that the English word deacon is supposed to be the equivalent of.

I am publishing in another paper (The Baptist World) a series of articles on this very subject. The first one will appear soon.

The confusion about this matter arises from a mistranslation of episcopos and diakonos in Phil. 1:1 and I. Cor. 3:8-13. The word bishop was invented to conceal the meaning of episcopos and the word deacon to conceal the word "minister," which is the meaning of the word diakonos everywhere else when it refers to service in the gospel of Christ.

The men in the Jerusalem Church who took care of the things provided for the poor of the church were called "elders." All the officers ever mentioned in the New Testament as church officers or appointed by the evangelists or elected by the churches were everywhere called "elders." Never was the word diakonos in the Greek Testament applied to any church officer, but always to those whom the Lord had put into the ministry (diakonian).

Diakonos means, a servant. So does the Latin word minister mean a servant. When the Lord referred to his own gospel work he called himself diakonos. When Paul and Luke in the Acts spoke of the same work and used the same word it was properly translated minister. It ought to have been so translated in the five places referred to in the scriptures cited.

The New Testament elders are nowhere mentioned as preachers but are described as level-headed business men of genuine religion and piety. There was always a number of them, seven at Jerusalem and twelve at Ephesus. I do not know how many were elected in the churches formed by Barnabas and Saul nor appointed by Titus in Crete.

Paul sometimes called the elders "episcopo" which means "overseers," and long after Paul had gone to glory and the churches had gone badly wrong the "overseers" became the biggest men in the business and called themselves "bishops" and their inferior officers in the church they called "elders" and the real preachers, whom Jesus had "put into the ministry" but who were not elected to office by the churches, were called "deacons."

Our Baptist fathers were misled during

the persecutions in England under the Stewarts and making common cause with the Congregationalists adopted the word "deacon" to name their church officers and called their preachers either preachers or ministers. The idea of calling the preachers "elders" came to us from the Episcopalians and Methodists. And that illustrates how "evil communications corrupt good manners."

That is all there is to it. We have been misled for fifteen hundred years by a forgery perpetrated by that same gang who foisted upon us the word "baptism" to conceal their deliberate departure from the command of the Lord.

Fraternally,
J. L. D. Hillyer.

Edgewood Sta., Atlanta, Ga.

Indianola.

It was our delight to have Bro. W. A. Borum, of Oxford, with us at Indianola, in a meeting lasting some ten days. Bro. Borum is a strong and faithful preacher of the gospel. The congregations were large and attentive throughout the meeting. Christian people were greatly strengthened and the meeting was a blessing to the entire town. While there were no additions to the church, I am sure much good was done and one and all felt greatly helped by the meeting.

On last Sunday, Nov. 28, I preached my farewell sermon to the good people of Indianola. At the last service at night the house was packed, all the churches in the town turned out in appreciation of the retiring pastor. The manifestations of regrets were universal and it was with deep sorrow that the pastor and wife extended the parting hand to this throng of dear friends. It is gratifying to note that I leave this church amidst good will and sweet fellowship and in a splendid condition for the incoming pastor. Since coming here we have paid off an old debt on the parsonage, purchased a beautiful \$1500 lot for a new church, and practically clear of all debt. We have raised in the two years and eight months over \$9,000 for all objects. The increase in membership has been steady and as a whole has made marked advancement in the divine life. I greatly appreciate their kindness to me while their pastor and pray that the Lord will continue his favor among them and lead them on to still greater achievements. I began my work at Sardis, Miss., the first Sunday in December.

Your brother,
A. M. Boone.

A Call to Pastors and Church Treasurers.

We wish to get as soon as possible a list of the churches in our Convention which are giving an average of one dollar or more per member for foreign missions. Out of our 20,000 churches we hope that there are at least two hundred which have averaged that amount or more during the past year. We also wish another list of the churches which are giving as much for foreign missions as they are giving for pastor's salary. Some people will think that this is too much, but we do not believe that it is.

We ask that every pastor who reads this will confer with his church treasurer, and if either of the above amounts is given that the treasurer or pastor will write at once and state the number of members and the amount given during the year for worldwide evangelization.

Any one who has been to the foreign field and has seen the destitution of hundreds of millions without Christ has a better idea of the awful need of these people. Why should we who are surrounded with comforts and blessings on every hand neglect them longer? We believe that a great majority of our people have never yet learned the full purport of what is meant between the first and last recorded words of Christ. He began by saying—"Wist ye not that I must be about my Father's business?" and ended by telling his disciples that they would be witnesses "to the uttermost part of the earth." Let us awaken to the business which he has committed to us. The church in our bounds which is now leading all of the churches, has a pastor who says that he does not want his people to give more for his salary than they are giving for foreign missions. The church and pastor have advanced nobly together, and are being greatly blessed.

Hoping to hear from many pastors and church treasurers during the month of December.

Yours fraternally,
R. J. Willingham.
Foreign Mission Board Rooms.

Dr. Edwards announced last Sunday night that our Thanksgiving offering to the Orphanage for new dormitory was \$1,152 with possibly more to follow. How did we get it. Read the Gem this month and see, and go and do likewise. Greenwood Baptist Church also gives \$25 per month to regular support. Pastor, layman or noble Christian woman, won't you help to shelter 100 more children? If so, present this cause to your church and money will come.

Orphanage Jennings.

"The Spirit of the Age."

By A. J. Aven.

Mrs. Ransom was sitting at her machine putting on the finishing stitches of a simple little dress for Ellen who was sitting near by reading from a current number of a popular journal.

When Mrs. Ransom had finished her work and was taking her final review of it, before turning it over to her daughter, she turned towards Ellen who not noticing her mother holding the garment in her hand, said:

"Mother, what is meant by 'The Spirit of the Age?' everything these days seems to be expressed in terms with some sort of spirit in it, while at the same time on every hand I hear people speaking of the real and material things. So much is this the case that in one breath you hear some one speaking of the materialities and in the next breath he is as fully talking about the spirit of this or the spirit of that. I am frank to acknowledge that I am kept in a state of confusion. I have been reading in this magazine an article entitled 'The Spirit of the Age,' but the writer is so abstract and hazy that I do not know what he is trying to say. For instance, he says that 'The Spirit of the Age' is so commercial that the higher and nobler sentiments of life's ideals are completely submerged by the realistic pursuit of gold."

"Why, my child," answered Mrs. Ransom, "the stilted and abstract language of your author brought down and reduced to concrete and tangible terms simply means that in the mad rush for gold the human mind sets not its standard upward and onward, but concentrates its whole power on such real things as are able at any moment to be translated into the yellow metal. Now the influence that shapes the mind along such a realistic channel, your author calls 'The Spirit of the Age.' In this instance, it is simply 'commercialism.'

"I think I understand that now," replied Ellen, "but here is a paragraph which puzzles me even more than did that one: 'In the family circle these days the source of authority has been transferred from the parents to the children, but continues the writer, 'this is no more than can be expected, since it is 'The Spirit of the Age.'" Does he mean to say that children have loosened the reins of parental authority? If that is what he means, I am not prepared to sympathize with his doctrine, for while you and father have always been as kind and devoted as it were possible to be, at the same time, I have been taught from the time of my first intellectual activities to respect, honor and love my parents."

"Yes, I know," replied Mrs. Ransom. "I know that what you say is true. The writer had not well regulated homes in his mind. His observation had led him to believe that an obedient child was the exception, so he noted and discussed the rule."

"But is disobedience the rule?" asked Helen, becoming more and more interested.

"No Ellen," replied Mrs. Ransom, "not completely so, but you must agree that we

can not any longer wholly say with Thackeray, 'The men, as usual, liked her artless kindness and simple refined demeanor.' There is too much loud talking and indifferent conduct on the part of the girls and too much strutting with an insolent air, or with an obtrusive affectation of superiority on the part of the boys. To see them go swaggering about the streets, with trousers turned up half way to the knees and the sleeves rolled up to the elbows, while the hat is set in a nonchalant style on the side of the head, one would think that they had had an extra bottle or two of claret. And, too, I note that our young people do not show that high respect for old age and reverence for sacred things that should obtain."

"Mother, is there any remedy for this evil tendency?" asked Ellen.

"Yes," replied her mother. "A reform in this matter depends upon the right teaching of the ministry. The pastors must get in such personal touch with the parents that they can influence them to teach their children the laws of obedience, and then proceed to put in order their households—in other words, regulate things at home—then there will be a decided improvement in our entire social system and the old time obedient children and happy families will hold sway throughout the country, and with Goethe we will note that 'There is a courtesy of the heart; it is allied to love; from it springs the purest courtesy in the outward behavior.'

Eastabutchie.

Our annual meeting here begun the first Sunday in September. The pastor did the preaching until Wednesday night following, when he was joined by Rev. W. A. McComb, evangelist of the Home Board, who preached 14 days to large and anxious congregations. The congregations soon outgrew the house, and an arbor was made to accommodate the people.

The immediate results of the meeting was the church revived, 31 applications for baptism, and 27 other ways. The work that Bro. McComb did is certainly substantial, because he is an evangelist, he does not as some have the idea use high-pressure methods to get people to join the church, but presses home the question of eternal salvation, and urges people to surrender to God for service.

We feel that a great work is being done by the Home Board through these consecrated, big-hearted men that they have in the field. I feel that no church however weak or strong will ever regret having such men hold meetings for them.

May God open the eyes of his people everywhere to this, and put it in their hearts to support the cause so that this great work may still go on in his own way.

Respectfully,
H. W. Shirley.

Along the Battle Line.

"God of our fathers born of old,
God of our far-flung battle cries,
Be with us yet; be with us yet;
Lest we forget; lest we forget."

Frequently it is a helpful thing for a pessimist to get into the thick of the fight. He will see some of the enthusiasm, though he may not have any himself, and will likely give him a different view point of things. He will also find that best way to help the battle going, is to keep in line. It has often been declared by a certain class of people, that the churches are dying fast, and that new ideas must be invented if we would continue to interest men in religion, that Christianity, like all other religions will soon be a thing of the past. There are preachers who talk that way. Those who see that sort of thing ought to get out into the world of humanity and give themselves to the noble task of winning men to a better life. The pure gospel message of the Lord has the same effect upon men that it has always had, and men are willing to hear it, nay anxious to hear it, when they learn the promise that he will save them from their sins and to a better, happier state. Men everywhere are crying for the balm that will bring peace to their souls. These pessimists that have lost faith in Christianity need to seek the face of the Lord afresh, that will have marvelous stimulating power upon them. President Taft has well spoken when he said: "The man who does not hope for better things and does not believe that better things can be brought about, is not likely to be the man who will bring things about."

Some of the battles that it was the privilege of this writer to assist in, the past summer, or to drop the figure, the meetings that I assisted in, were, first, at Aberdeen, where the indefatigable soul-winner, Pastor Harrington, is bishop. It was no small struggle, but the victory justified the effort. Here the Baptist cause is now well cared for. The brotherhood is one of earnest, united and delightful compact.

In southeast Mississippi there is an historic and splendid Baptist church where the writer assisted Pastor C. H. Mize in an earnest campaign against sin and indifference. Here is the place where that intrepid preacher, Norvel Robertson, as he was best known, labored so faithfully for over forty years. The country is occupied by Baptists, as a consequence. His memory lingers yet and will continue till time shall be no more. Rev. S. R. Young is pastor at Fellowship and Anguilla. In both of these places the strongholds of Satan were assailed. The writer has formed a strong attachment for this young soldier of the cross. He is as true as steel, and as brave as he was when marching with Stonewall Jackson along the Potomac. Beloved by the people whom he serves, he is doing much good. The Lord gave a glorious victory at Anguilla. Things are looking up there. No nobler people ever fought against greater odds than the saints

at this place. At Fellowship there are some of God's choicest people on earth. God bless them in their effort to hold up the cause here. It is a difficult task. Long will be remembered the meeting at Monticello. Here the delightful, genial and lovable H. C. Roberts was pastor. The Lord gave us a gracious meeting that will long linger in the memory of many. The people were ready and God is always ready, and though only five days, yet will the results justify it being called a fine meeting.

The last meeting that it was my privilege to hold, was across the river from here. The little town of Vidalia, where the saloons took themselves when driven out of this State. It is the rendezvous of the vile and evil just now. Here the Lord graciously opened the way and this under great difficulty, yet we had a good meeting. The little band of the faithful is happy in the additions to the force for good and God.

It was an arduous summer, full of hard work, but joyful in the outcome.

To God be all the praise and honor and glory.

Fraternally,
Jno. A. Held.

Natchez, Miss.

News From Arkansas.

(By Selsus E. Tull).

I feel that there are numbers of friends in Mississippi who will be glad to hear from me personally through the Baptist Record. I have been too busy to write before now. I have now been pastor of the First Baptist Church of Pine Bluff, Arkansas, nearly four months, having come here the first of August. I find in every respect a great church. I found the ground well prepared by eminent predecessors, the two latest of whom were Dr. C. W. Daniel, who is now pastor of the First Baptist Church of Atlanta, Ga., and the lamented Ross Moore, who died here about one year ago and is buried on the field of his labors. The great First Church as she stands in her mighty strength today is a monument of living power to such splendid men of God. The coming of the present pastor has been attended with most gratifying results and happy prospects. In the few months I have been on the field we have passed through two great campaigns. One a financial campaign for State missions which resulted in the raising of \$1,700.00 for that purpose, which is an increase over all past records of \$600.00. The other was an evangelistic campaign in which we were assisted by Dr. W. D. Nowlin, of Mayfield, Ky. In this campaign we received into the fellowship of the church 105 members, 74 by baptism. This makes 158 members who have been received into the church since I came or an average of over one a day. This addition to the membership puts our total membership up to 982 which makes the First Baptist Church of Pine Bluff numerically the largest Baptist church in Arkansas. This

enlargement requires larger facilities, and the result is that while we have a new house of worship we shall have to put forth immediate steps for an addition to our meeting house. Our Baraca Class now numbers 250 and our Philathea Class 103, and our total Sunday School membership runs over 600. We will build a Baraca and Philathea house as an addition to our present building. The Baraca hall will be a memorial to the late Pastor Rev. Ross Moore, who founded the class. Until somebody now unheard from speaks, we will continue to claim the largest Baraca class in the South.

I am just back from attending the Arkansas Baptist State Convention which met at Arkadelphia. The native brethren who know the facts say it was a record-breaking and history-making convention. As an observer and stranger, I can truthfully say it was the most enthusiastic and thoroughly democratic convention I ever attended. Arkansas as a Baptist State is just coming into her own. She has had her fights and splits but this convention marked her triumph and complete victory. Her institutions have been in debt and her boards have been hampered by limitations, but this great convention made a clean sweep of everything. The State Mission Board paid all debts and had money left. The two colleges, Ouachita and Central, reported a remaining debt of \$25,000. On Saturday night of this convention this debt was provided for. I have never seen a greater hour of the sweets of victory in my life than was that hour. The convention remained in session till half past eleven. There were assembled on the outside of the place of meeting about 400 students, and as soon as the benediction was pronounced the college band started up, a bonfire was lighted and for more than an hour the college students and the thousands of visitors sang and shouted and yelled together! Immediately an endowment of \$300,000.00 is to be raised for the colleges, the Orphans' Home is to be moved to a more central place in the State and rebuilt on a much larger scale, and State missions are to take another bound forward. These things betoken a greater day for Arkansas and I take space to recount them because I know Mississippi will rejoice in it.

If it were not for all these things that God is bringing before my eyes in Arkansas, I would get home-sick for Mississippi. How I did want to attend the convention at Winona and visit again dear and fragrant Greenwood! God bless Edwards, if I had time, I would get jealous of him!

I waft my love across the river to every Baptist in Mississippi. Figuratively speaking, I eat up The Baptist Record every week I herewith congratulate the able editor on again being elected president of the great Mississippi State Convention!

Pine Bluff, Ark.

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Baptist Record Day.

In obedience to a recommendation of our late Convention, the Convention Board, at its annual November meeting, "recommended that one of the Sundays in January, 1910 be made 'Baptist Record Day' in each church in the State and that we thereby endeavor to increase its circulation and influence." The Board said further: "We take pleasure in expressing our warm loyalty to the paper." We would suggest that all of our churches that have preaching on the third Sunday observe that day, and that those that do not have preaching on the third Sunday observe the Sunday on which they have preaching in January. It is contemplated by the Convention Board that each pastor will preach on the importance of our people informing themselves thoroughly as to the needs and progress of Baptist work in the world; and, as the State paper is the best medium for carrying this information, that they

1. Urge their people on that day to subscribe for The Baptist Record, and

2. That, in line with the Convention's recommendation, each church appoint a committee on religious literature, whose business it shall be to solicit subscriptions for The Baptist Record along with other important periodicals, such as Our Home Field, The Foreign Missions Journal and The Or-

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phanage Gem.. The Board believes that, if efficient committees can be formed, the circulation of The Record can be greatly increased. These committees would be expected to collect renewals as well as new subscriptions, and forward to The Record. It is certain that, by the advice and help of well-informed and earnest pastors, these committees would swell the subscription list of The Record by many hundreds. This plan looks to the permanency of these committees in the churches. Some times young persons, even young women, make very fine committees.

The decision of the Board of Directors at a recent meeting to withdraw all agents from the field makes it all the more necessary that our churches take hold of this matter. Any energetic pastor of even moderate organizing ability, if his heart is in the matter, can within a few weeks so improve the situation in his churches that the new order would be without a job.

It is contemplated by the Board that these committees will give their services as a labor of love for the dissemination of denominational knowledge and consequently for the strengthening of our churches and for the extension of the Redeemer's kingdom. The Board believes that, if they will do this, and work in co-operation with the pastors, the number of the names on our subscription list will be very much increased. If the pastors will do their best along the lines suggested by the Board, whatever the results may be, they will be clear of responsibility on this point. The pastors must take hold of this matter, or make up their minds that we shall never be able to give our people a paper fully adequate to their needs. What the scriptures lay very heavy emphasis upon knowledge as a very powerful factor in Christian character and efficiency. While knowledge of the Bible is basal, that Christian who knows nothing outside of the Bible will not accomplish much in the kingdom of God. There is a knowledge of Christ's kingdom acquired from other sources than the Bible which is supplemental to that which he gets from the Bible. It is that Christian who knows all he can get from God's word and all he can gather from God's current works, who will count for most in God's service. That Christian who spends so much time reading the Bible that he has no time to read religious periodicals to inform himself about what God is doing now, with all his Bible lore, is not the man for effective service.

It occurs to us that two things ought to be said in this connection:

1. That no editor, however much money he might have, and however brilliant and resourceful he might be, can make an all round denominational paper without the co-operation of the brotherhood.

2. That, as the pastors are the local leaders of the people, it is up to them in very large measure to say what the State paper shall be. And let it be understood by all concerned that these Baptist pastors are free. That means that they have the privilege of helping, to the extent of their ability, to

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schnapps' and substituted bottle lemon soda.

General Miles says that the English army contains many strong advocates of absolute temperance for soldiers. Lord Roberts has been for many years an ardent temperance leader and was exceedingly popular with his soldiers, who called him 'Our Bob.'

"General Miles believes that when the most noted beer drinking nation on earth like Germany cuts out alcoholic stimulants for its soldiers a tremendous victory has been won for the cause of temperance.

"No good soldier needs alcohol to help him fight," says Gen. Miles. "It only gives him false courage. The best proof of this is to take a regiment of soldiers on a long and trying march. The drinker will drop out first every time."

A Golden Wedding.

The Brunson home near Quitman, Miss., Clarke county, was the scene on Nov. 10 of the celebration of the 50th anniversary of the marriage of Mr. and Mrs. W. L. Brunson. Their beautiful country home, surrounded by liveoaks and magnolias, is not far from the spot where they plighted the vows which have ever been sacredly kept.

A fair degree of prosperity has attended their way; but they have lived not to be ministered unto but to minister; if the count of those visited by them in sickness and in distress could be made it would fill out a long list. Daily and perennially those sterling virtues which go to make worthy character have been taught in the home by both precept and example. And from this home have radiated influences in community and church which have been a potent factor in making Union Church and community one of the finest in the State. It would be hard to find a neighborhood anywhere freer from vice and lawlessness, and fuller of quiet, unpretentious prosperity and righteousness. If one serves his country well in the rearing of a large family in virtue and in useful citizenship, this couple have commended themselves to their generation; they have given to their State an unusually large family of children, grown into splendid men and women. These sons and daughters are all exemplary Christians, and, in their various communities, they are useful and public spirited citizens.

It was hard to tell, on the occasion of the anniversary, which was happiest, the parents in the pride of their children, who had gathered in from over the State to make the day a joyous one to their father and mother, or the children because they had yet with them their parents in health even with their three score and ten years, and with an unbroken family circle. The Brunson family have no superstition on account of the number thirteen; there are thirteen children in the family, ranging from forty-nine to twenty-four years of age, all living and in the ranks of Alabama Baptists.

On last Lord's Day at the close of the morning service Rev. W. F. Yarborough read his resignation as pastor of the First Baptist Church of Jackson. The church deferred action on resignation for one week but it is almost certain the resignation will be accepted; and that he will sever his relation with this church on January 1, 1910. The church did all it could to retain him but could not. So it is understood that he will accept the recent call to the Parker Memorial Church, Anniston, Ala., on January 1, 1910. His going occasions universal regret in Jackson and throughout the State. He is a fine preacher, second to none as a pastor and one of the wisest men among us. His going is felt to be a distinct loss to Mississippi Baptists, but he will count for much in the ranks of Alabama Baptists.

Dr. Lowrey is pushing now the collection of the 4th series of building notes. They were due Nov. 1st. Dr. Lowrey has to make

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Rev. L. D. Posey will remove from Silver Creek to Magee on the 14th inst., to accept the pastorate there for one-half time.

On the last Sunday in November, Rev. S. B. Culpepper spoke in the pulpit of Rev. J. H. Lane in South McComb, at 11 a. m., and Rev. J. R. Carter at 8 p. m. It was a fine day for the church.

Dr. J. M. Barrier, of Delhi, La., was a very interesting visitor to the rooms of The Baptist Record early in the week. He is as jovial and humorous as he was 30 years ago, though the weight of years is telling on him just the least bit.

Rev. W. J. Williams, formerly pastor at Hazlehurst, died on November 26 at his brother's home in Liberty, Mo., and was laid to rest by the side of his wife in the cemetery at Frankfort, Ky. He was a son of the lamented Dr. William Williams, who was for many years a professor in our Seminary.

Dr. W. T. Lowrey has just returned from a trip to Howard College at Birmingham and Union University at Jackson, Tenn. He went at the request of the Foreign Mission Board. He delivered four lectures at Howard College and three at Union University. He was greeted at both places by large, attentive audiences.

Several of our leading law-makers, prominently among them, Dr. L. S. Rogers, of West, are advocating a State Charity Hospital at Jackson; and they have named the Old Capitol as the site. It occurs to us that that is a good idea. Out of 7,000 patients treated at the Charity Hospital, New Orleans, 1907—last report obtainable—864 were from Mississippi, 113 from Texas and 43 from Arkansas. There is real need of such an institution in Jackson.

his report to the General Education Board Jan. 1st. There are two reasons why every one who has a note due the college ought to pay promptly. 1. Simply because we all ought to do what we promise to do. We have promised, let us keep our promises.

2. It is a great and noble cause. There is much at stake. Even many who made no promises ought to send Dr. Lowrey a contribution so as to enable him to report the full amount for this year. In these times of panic many brethren have deferred their payments. Let everybody pay by Jan. 1st.

The Real God, is a beautiful little book, by J. Herman Randall, and published by H. M. Caldwell Co., New York and Boston.

This little book has two parts; one designed to show the "Immanence of God," the other to show "The divinity of man." The first part is extremely interesting because of the many considerations presented to show that the universe is not a dead world, not a mechanical world, not a world once made by a God who sits afar off, but an organism which is living, breathing, and pulsating constantly, with this infinite energy, this infinite life, this infinite power." The efforts to maintain the "divinity of man" in the sense in which the author employs the term seems not so successful as his effort to show the Immanence of God in his universe.

That God created man and endowed him with mind, conscience and moral sense is undoubtedly true, but it is hard to believe as the author claims that man "is an actual part of God, his life is one with the Father's life and that it only rests with him to enter more deeply and more continually into the realization of this oneness between himself and the Infinite God."

General Convention of the Baptists of North America.

A meeting of the executive committee of this organization in which are united the Baptists of Canada, of the South and of the North, was held at the University of Chicago, on November 30. Six members of the executive committee were present. Dr. H. L. Moorehouse, of New York, brought to the attention of the committee the fact that, according to the construction, the next meeting of the convention would be held in 1910. In view of the fact, however, that in 1911, the Baptist World Alliance meets in Philadelphia, it was voted by the executive committee that the session of the convention for 1910 be held in Baltimore, in connection with the annual session of the Southern Baptist Convention, and it is understood that this session will be largely devoted to business. Dr. H. L. Morehouse, of New York, Mr. E. W. Stevens, of Columbia, Mo., and J. S. Dickerson, of Chicago, were appointed a committee of conference with the Southern Baptist Convention, to make necessary arrangements for the meeting in Baltimore.

A Message.

Dear Brethren—It gives me pleasure to write you a message of love and greeting for the way the brethren and friends are treating me. I have visited in the city of Hattiesburg, also in the towns and cities along the I. C. and L. J. N. K. C. railroads, and will visit on the Southern Railroad towns next week. Have had large crowds to hear me lecture on the subject of from the darkness of Judaism to the light of Christianity and God is awaking the people to the need of giving the gospel to the Jew. The last stop was with Bro. Burney and I found his people some of the best of Christians as well as others in other places and God is using the message for the salvation of souls.

Please let me say any one wanting my book from "Judaism to Christianity" can address me at Winona Miss., stamps taken, price 25 cents.

Your co-laborer in Christ,

Rev. L. J. Ehrlich.
Christian Jew.

Leaders Needed.

In all our denominational work, we are still in want of leaders. Jesus' first invitation to inquirers was, "Follow me." He led his disciples and showed them the way to the hearts of men. John the Baptist was the forerunner of the Savior; to call God's people back to real service. Hence his cry: "Repent, for the kingdom of God is at hand." Baptism was an emblem of cleansing and preparation for a pure life; foreshadowing the death of Christ, his burial and resurrection, in order to fulfill the law and save the lost. "He came not to call the righteous but sinners to repentance."

The Apostle Paul, in writing the brethren says: "Follow me, as I follow Christ." Through the gospel dispensation comes the teaching that leads souls to Christ, and then into "every good word and work." Each follower should bear the Christian light, and be able to say, "This is the way; walk ye in it." Every church work must have its leader who should prepare for its duties, so as to discharge their obligations. One may lead in prayer, another in song and still another in exhortation. The superintendent of the Sunday School must be a leader, and should study both his pupils and teachers.

It is necessary to know how to lead, to be a successful pastor and hence to fulfill the duties of that office. He must learn how to lead and be consistent. His flock is to be looked after, both old and young; to be visited at their homes for instruction and encouragement, to show the way and walk, in order to properly lead others. Leaders have a great responsibility but have the promise of great reward. Churches are for service, not for entertainment; to spread the gospel, not to make a show; to go forth and occupy new fields, not to wait for the world to come to them. There can only be leaders when there is a "go" or a "do" aggressiveness.

L. A. D.

Echoes From the Convention.

Dear Record—This scribe had the very great pleasure of attending the convention as a visitor. I could not vote and I was not personally interested in any of the issues that were before that body. My observations were therefore entirely disinterested.

The convention impressed me as a great body. Its members were for the most part sincere, earnest men who had evidently come with a purpose and on whose heart there was the manifest weight of a mission.

Surely it requires earnest men to make an earnest body. The convention certainly has one of the very best presiding officers in the country. Not so bloodlessly rigid as some who might be mentioned and yet sufficiently precise to prevent entanglements—a model officer for a Baptist convention. All the other officers were excellent in all that was manifest.

I was greatly pleased with the spirit that was apparent throughout. Many of the addresses were tender indeed and came from hearts that had been stirred by the subjects in hand. Only a few seemed to strike for needless precision. I became greatly interested in your hospital enterprise and your newspaper situation. All thoughtful Baptists are proud of the awakening in the sanatorium question. We must care for the bodily comforts of those we would win. Our Lord did it in the most preeminent degree. Mississippi could do nothing better than to heed the call of that princely planner, B. G. Lowrey, in his hospital enterprise.

The newspaper really seemed to be the hot number. Semi public and the other half private, it appeared to us a little like taxation without representation or responsibility. There are manifestly very few of our State papers so close to the great mass of the people as The Record. This fact was brought out by the discussion itself. Every speech, toward or toward, showed that the paper has a large place in Mississippi Baptists' doings, and the discussion will do good even for The Record. In the discussion I was forcibly reminded of the familiar quotation, "It is easier to tell twenty men what it were good to do than to be one of the twenty to follow mine own teachings." The real difficulties of making a great paper are known to a very few. And may I modestly suggest that very many of our good brethren who are toiling away in this field under multiplied difficulties receiving unfriendly criticism from those whose criticisms themselves establish their profound ignorance of the subject might distinguish themselves in the estimation of all the people if they were differently circumstanced.

A great Baptist newspaper, as it is the most necessary and most useful part of our machinery, is the most difficult to make and maintain. I speak advisedly and from experience. Dr. Bailey no doubt does his very best as it is but his best with better equipment and greater loyalty would be altogether another proposition.

So through passing days, buds gave place to fruit and foliage. Seed sown in soil well

Thursday, December 9, 1909.

Doctor Smith's speech was clear and Dr. Gray's was great and the spiritual and financial response to the appeals were good.

This visitor was given the best home in the gallant little city of Winona and greatly enjoyed the new church with its superb acoustics and the very excellent reputation for work established by Brother Ball and his host of workers. So much deserves to be said but in fear of the waste basket I close.

A Visitor.

Thanksgiving.

It is Thanksgiving Day again. The purple glow on Autumn's leaf, Sweet nutriment in ripened sheaf, Whitened fields that we did glean, And many things both heard and seen, Tell us that it is time once more, To bless the Lord for bounteous store.

"The heavens declare the glory of God and the firmament sheweth his handiwork. Day unto day uttereth speech and night unto night sheweth knowledge." "The earth is the Lord's and the fullness thereof," and all his works praise him.

The seasons have had their time to bless the Lord. In many ways did spring-time tell of the joy and gladness of spring. Mother Earth folded back her winter robes and sent from her bosom first, one single sprig of grass.

Like an index-finger it pointed toward the sky, and the seven-hued glory seen in the sparkling dew drop, poised on its tip, told of their combined praise to him who created and kept them all. Violets and daises lifting their tiny heads toward their maker, sipped with their dainty lips, a quaff of mingled sunshine and shower and the very sipping made them beautiful to bless his handiwork. And though some careless footman robbed them of their beauty all too soon, they lifted a lullaby of praise in the perfume pressed from their petals as they were crushed to the earth from whence they came.

Gentle breezes sweeping through waving trees caught merry notes from the throats of happy birds, and lifting laughter from babbling brooks blended these into one harmonious chorus to the God of Spring.

So passed on to Summer in ceaseless rhythm from bird and beast and flower, the encouragement to trust and adore the Lord. If at times there came the sound of a minor key, that with the discord caused by the touch of sin, was forced to serve as a means to accent the melody of the song. But Summer was for service and the days were days of toil. Yet not all was labor and sorrow. Every sunset glow and morning dew gave new cause for gladness. Though sometimes sunshine came instead of showers, and long hot hours twisted blades, buds and flowers, they were only testing; and seemed to send the stars at night that with cooling kisses they might lead the wilted leaves to unfold and try again.

So through passing days, buds gave place to fruit and foliage. Seed sown in soil well

Thursday, December 9, 1909.

tilled sprang forth first in shoot, and then in stalk, and last of all in multiplied yield of its own likeness.

Then, what a scene! We go out with joy and are led forth with peace. "The mountains and the hills break forth before us into singing and all the trees of the fields clap their hands." His cattle on a thousand hills graze at leisure. Flocks of fatted sheep rest by waters still in the shade of spreading trees. Ruddy apple and blushing peach to each other nod assent of his goodness; while united fields of ripening grain wave one panoramic salute of cheer to him whose are the hills and the valleys, who gives the sunshine and the rain.

Summer passing by, places the wand of gladness into Autumn's ready hand. And how does Autumn show her gratitude to our benefactor?

From the Lilly of the Valley and the Rose of Sharon she extracts perfume for his anointing. With well chosen spices she sends up an incense of sweet smelling savour. Then gathering choicest purple from falling leaves, finest gold from ripened grain, and fairest gems from starlit skies, she robes and crowns him Lord of all.

My friends, after all this, I think it is fitting that you and I, the highest creation of God, those for whom all else was made and by whom all is enjoyed and consumed, should stop amidst our journey, just as nature is falling to sleep in Winter's arms and lifting our hearts' voices heavenward.

"Praise God from whom all blessings flow." Bryan Simmons.

News in the Circle

MARTIN BALL.

It is announced that the church in Flora, under the leadership of Pastor J. G. Murphy

will begin at once the erection of a house

of worship to cost not less than \$10,000.

Plans have been submitted. The house will be built of brick and concrete with stone trimmings. The wooden building, built about 20 years ago will be removed.

Rev. L. J. Ehrlich, a converted Jew, was with Pastor F. R. Burney at Mt. Vernon Holmes county, last Saturday and Sunday, and conducted three excellent services to the delight and edification of all the people.

The church at Picayune recently enjoyed a great refreshing from above. A nine days' meeting was conducted by Pastor W. A. Roper, of Kosciusko. 33 additions to the church. The entire community was brought under the influence of the meeting.

The Arkansas Convention, in a recent session at Arkadelphia appointed a committee to purchase the property of the College of Physicians and Surgeons in Little Rock and convert it into a Baptist Sanitarium. The committee has full power to act, if it seems to the members to be the thing to do.

THE BAPTIST RECORD.

The Orphanage was ordered removed from Monticello, Ark., to a more central location. The site to be selected with a view to healthfulness, accessibility, educational advantages, and the amount of donations offered by the city. A home to cost not less than \$50,000 is to be built. More than 100 children are at present in the Home at Monticello.

The campaign, conducted in Nashville by the Home Board evangelists, closed last Sunday night. There were 420 additions to the various Baptist Churches in the city. Something over 600 professions of faith.

Evangelist W. A. McComb will assist Pastor Gates in a meeting next week at Laurel. The Lord honors these faithful servants and crowns their labors with his blessings.

Pastor R. A. Kimbrough will be aided in a series of meetings at Blue Mountain next week by Evangelist Geo. H. Crutcher, of Humboldt, Tenn.

Rev. W. D. Upshaw, of Atlanta Ga., and Bro. A. E. Jennings, of Greenwood, will be with Pastor Bacon at Grenada the first Sunday in December, in the interest of the Tri-State Hospital at Memphis.

Pastor N. W. P. Bacon, of Grenada, has been giving the gospel to the saints at Graysport all last week. We have not learned the results, but we do know the people had the gospel preached unto them.

This has been the greatest year in the history of the Arkansas Convention. The total amount collected by the missionaries for all purposes was \$45,381. For woman's work \$28,568.88. Amount spent for State missions during the year \$34,393.88.

It is next to wonderful that the Baptists of Arkansas would give approximately \$150,000 in one year for the advancement of the Master's kingdom.

When Dr. J. B. Gambrell was elected to serve another year as General Secretary for Texas, he said: "I intend to see that not a man or woman of you have an easy time next year." That sounds right.

At the recent Texas Convention there was 2,800 messengers, and 466 to the Woman's Missionary Union. This is entirely too big for Mississippi.

A meeting lately held in the First Church Knoxville, Tenn., resulted in 52 additions by baptism and several by letter. Pastor J. J. Taylor was aided by Evangelist J. J. Wicker.

Dr. John T. Christian is to have the aid of Rev. W. D. Nowlin, of Mayfield, Ky., in a meeting this week. Both of these are strong men, whose labors the Lord honors.

Dr. Millard A. Jenkins recently held a meeting in Gainesville, Ga. There were 78 additions—68 by baptism. Pastor Copeland is happy. He expects to baptize 80 as one of the results of the meeting.

Pastor T. R. Waggoner has resigned at Athens, Tenn., and is now living on his farm. He is one of the best pastors and preachers in Tennessee. How we wish some Mississippi church could capture him.

The Deaderick Avenue Church, Knoxville, Tenn., was destroyed by fire last week. The building was valued at \$26,000. There was \$10,000 insurance but it took about this amount to liquidate the indebtedness. The church is now worshipping in Market Hall. At the first service \$25,000 was subscribed for a new building. Pastor Waller is a hustler.

Another paper: The Maryland Baptist Convention will begin the publication of a State paper January 1. We are not told what the name will be. Rev. John Roach Stratton is to be the editor.

The Diaconate.

The Standard Dictionary defines Diaconate: "The office of a deacon." Bro. Sample doubts whether the Bible recognizes such an office, and asks for information on the subject. One of the deacons of my church is of the same mind, and wants to be enlightened. There may be others interested in the matter, and if I can give any light, I want them all to share in the benefit.

Deacon is a translation of the Greek word diakonos, which word is given a wide application by the writers of the New Testament. In this connection, to give the meaning of two other kindred words, will help to a clearer idea of the meaning of diakonos. These words are diaconeo, and diakonia. The first means "to minister" and "to serve." I give a few scriptures of the many, where the word occurs: "Behold, angels came and ministered unto Him." Matt. 4:11. "I go unto Jerusalem to minister unto the saints." Rom. 15:25. "There they made him a supper; and Martha served." Jno. 12:2. "It is not reason that we should leave the Word of God and serve tables." Acts 6:2. The second word, diakonia, means "ministry" and "service," and is found in the following passages: "Show whether of these two thou hast chosen, that he may take part of this ministry." Acts 1:24. "And hath given to us the ministry of reconciliation." II. Cor. 5:18. "I robbed other churches taking wages of them to do you service." II. Cor. 11:8. "I know thy works, and charity, and service." Rev. 2:19. Diaconos has two meanings, "minister" and "servant," and is so rendered in these places: "For he is the minister of God to thee for good." Rom. 13:4. "Now I say Jesus Christ was a minister of the circumcision for the truth of God." Rom. 15:8. "Then said the king to the servants, bind

him hand and foot." Matt. 22:13. "His mother saith unto the servants, whatsoever he saith unto you, do it." John 2:5. In the first of these words, the doing of service is expressed; in the second, the service, when it is performed, and in the third, the performer of the service. While *diaknos* has a wide application as I said, yet, it has been so specially applied to a certain class of workers in the New Testament churches, as to designate an office. The ordaining of the "seven" in the sixth chapter of Acts, is thought to be the institution of this office. While they are not called deacons, the word expressing their work, indicates that they were. The "diakonia" (diakonia), was what called them out. This was the work for a diaconate. The "twelve" said: "It is not reason that we should leave the word of God to serve (diakonein) tables."

"Serve," here, shows that they were to deacon tables. It is a man whose work is carpentry, is a carpenter, whether he is called such or not, so one who deacons things is a deacon, whether or not he is so called. Where hands are laid on men in the Bible, it was for appointing them to office. The "twelve" laid hands on the "seven." This laying on of hand symbolized the grace and power of God qualifying for fitness for office. The ordaining was the beginning of a permanent office, as a temporary committee would not have demanded such a service as this. The occasion showed it would probably become a permanent care and want of the church. Parenthetically, will remark, that Hackett and Meyer agree that the "seven" were made deacons. In the opening of his epistle to the Philippians, Paul says: "Paul and Timothy, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops (episkopoi) and deacons (diakonois)." Two offices are here mentioned. The deacons are distinguished from the bishops on the one hand, and the body of saints on the other. They seem, here, to represent the same as really as do the bishops. In writing to Timothy about bishops and deacons, Paul gives the qualifications of deacons, specifically as he does of bishops. "In like manner"—as bishops—deacons must be "grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of faith in a pure conscience." I. Tim. 5:8. This could scarcely be said of a committee. To the Corinthian church, he wrote: "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, etc." I. Cor. 12:28. Here "helps" are supposed to refer to deacons, as is the opinion of some prominent biblical writers. Antilepsis is the Greek word rendered "helps" here. Thayer, in his definition of this word, refers to this passage, and says: "The ministration of deacons . . . care of the sick and poor." In Rom. 16:1 the writer says, "I commend unto you Phoebe, our sister, which is a servant (diakonos) of the church which is at Cenchrea." One would infer

from this, and from what follows, that Phoebe was a permanent official of the Cenheorean church. Godet says she was a deaconess, and gives this rendering to the passage: "Now I commend unto you Phoebe, our sister, which is a deaconess of the church of Cenheorea." The Revised Bible, and the Bible Union support this, marginally.

I did not start out to say anything about the duties of deacons, but let me say in closing, there are two officers of the church bishops and deacons. The one looks after the spiritual wants of the church, mainly preaching the word, and the other the temporal or secular wants—mainly the poor and the sick. We shall always have the needy in the church, as we shall always need to preach the word.

H. W. Rockett.

Resolutions.

Whereas our beloved pastor, Bro. A. Finch, has severed his connection with us; and

Whereas it is with genuine and heartfelt regret that we have accepted his resignation as pastor; and whereas it is our desire to express in some measure our appreciation of his labors among us;

Therefore, be it resolved, First, that we tender to Brother Finch our sincere thanks for his faithful work in our midst and commend him as an efficient servant in the Master's vineyard.

2nd. That we invoke God's richest blessings to rest upon Bro. Finch and his family.

3rd. That we assure him that whosoever he may go, our love and our earnest prayers for his welfare will accompany him.

4th. That a copy of these resolutions be placed upon the church minutes, a copy be sent to The Baptist Record and also a copy be delivered to Bro. Finch.

Purvis Baptist Church,
C. E. Thomas, C. C.

Religious Charts.

I desire to earnestly urge that all the pastors in our State shall immediately send twenty-five cents to the Home Mission Board and get those splendid charts upon Religious Conditions in this country. Never before have I seen so much useful information in so small a compass and I am quite sure that no religious teacher can better invest twenty-five cents. The facts embodied in these charts will bring a revelation, even to those who consider themselves well informed, and they will be exceedingly useful in presenting the facts about the mission needs of the home land to our congregations.

Now that the press of State missions is over, I trust that all of our pastors will begin to plan for a good time for a Home Mission offering. Only about five months remain until this convention year closes and very little has yet been done toward raising our increased home mission apportionment. Let us remember that the slogan of this year is a collection from every church, but this can not become a fact without the hearty co-

operation of the pastors and faithful and continued effort upon the part of our associational vice-presidents.

Yours sincerely,
Robert H. Tandy, V. P.

Bro. Bailey, let me say to the many friends who have contributed to our Home, that we genuinely appreciate the abundance of their liberality and much more do we appreciate the good spirit of loving interest that prompted them all. May the Gracious Father greatly bless them and help them to experience the truth uttered by our Lord "that it is more blessed to give than to receive." Then I know their joy will be full.

I should like to write a personal note to each one but space and time forbid.

Bro. Berry and his people sent the best car this year that has ever come from that section, and they have been good every year. They know how to do great things.

The cars from all the sections have been rich in good things and are indeed helpful. The railroads have been cheerful and generous in granting transportation to all these cars, and their men have shown real interest in handling our goods.

May the good Lord bless them all.

Fraternally,
J. R. Carter.

It is pleasing to publish the following letter from our good Bro. J. S. Berry, who for 4 years has taken it upon himself to get up a carload of goods for our orphans as a thanksgiving offering from northeast Mississippi.

The letter tells a story of loving co-operation that is good to think about.

Bro. Berry also sends an itemized list of the donations. They are many. We would like very much to print it but that together with the lists from the 5 other cars would require more space than we could afford to give for that purpose. We assure all the contributors that their donations reached the Orphanage, and are greatly appreciated and will serve a good purpose in feeding and clothing our orphans.

Another Car.

Our car collection for the orphans from Northeast Mississippi is the largest we have ever sent in, amounting to something over \$2,000. We began at Corinth with a large furniture car 45 feet long, and finished loading at Okolona. The people everywhere responded nobly. The total amount received was far above what was expected when the campaign began. Quite a number of churches were added to the list of donors this year who had not contributed to the car heretofore. I want to thank the noble brethren and sisters who so cordially co-operated with me in this work. Many of them deserve special mention for the work done. The Master will reward them. I hope the car reached the Orphanage safely.

Your brother,
J. S. Berry.

The Origin of the Postage Stamp.

(By L. E. H.)

"Don't forget to buy a stamp and put on the letter before you mail it, Carl," said Mrs. Mead, handing her son an unstamped letter to post on his way to school.

"Sure, I'll put one on, momie; for it wouldn't go without!" retorted he as he ran out to join his uncle, who was waiting for him and, as the boy started to put the envelope in his pocket, he remarked:

"Well, that was a clever scheme for a fact," exclaimed Carl; "but what had that to do with our postage stamp, uncle?"

"Oh, it set Mr. Hill to thinking," was the rejoinder, "and he concluded that a postal system which incited people to commit petty fraud must be very defective. He thought that if the price of postage was lowered from an exorbitant rate to one that came within the reach of even the poorest, so many more letters would pass through the mails that the financial condition of the treasury would not be impaired, while the people would derive much additional benefit."

"I don't believe we would write as many letters as we do if postage was as high as it was some seventy years ago," remarked the uncle.

"Why wasn't it always just what it is now?" was the astonished query.

"Yes, to be sure, Carl, and he became so interested in the matter too, that he managed to bring his views to the notice of the British government, which gave them so favorable a reception as well, that on the tenth of January, 1840, which may be considered the birthday of the postage-stamp, letters began to be circulated in every part of the United Kingdom at the postage rate of only a penny, and the experiment proved successful even beyond all expectations.

"Well, tell me about it, Uncle Ben!" cried the boy eagerly, as he tossed up his mother's dainty letter and deftly caught it again.

"Oh, tell me about it, Uncle Ben!" began the story-teller. "One day a young girl came forth from an inn, located in the northern part of England, and received from a postman a letter, which she turned over in her hand as she inquired the price of the postage.

The man asked the customary shilling, which proved too much for her to pay, and so she returned the letter to the postman with evident sadness too, because she knew that her brother had sent it. "Rowland Hill, a traveler, who was very sympathetic, stood near, and at this moment interposed and insisted on paying the shilling himself, although the girl seemed very unwilling to have him."

"Sure, I have! but I was so interested in your talk, Uncle Ben, that I entirely forgot mother's letter. I'm glad, though, that I don't have to squander a whole shilling to get Uncle Sam to take it," was the laughing retort of the boy, as

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Removes moles, warts and all small tumors.
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he ran up the steps of the post-office to buy for two cents the little sticker that would carry his mother's letter across the continent.

Box Packing.

On October 18 the women of Tippah Association packed a box for frontier missionary, Rev. J. H. Cook, of Mountain Park, Okla. He has received same, and is very grateful to all who helped the cause in this way. He also asks an interest in our prayers for him and his work.

Mrs. R. A. Kimbrough,
Vice President W. M. U., Tippah Association.

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WOMAN'S WORK

Mrs. G. W. Riley, Editor, Jackson Miss.
(Direct all communications for this department to Jackson, Miss.)

Woman's Central Committee:

Mrs. J. A. Hackett, Meridian, President of Central Committee.
Mrs. W. R. Woods, Meridian, Secretary of Central Committee.
Mrs. W. S. Smith, Meridian, President of Sunbeam Work.
Mrs. Martin Ball, Winona, President of Young Woman's Auxiliary.

Officers of Annual Meeting:

Mrs. J. D. Granberry, Hazlehurst, President.
Mrs. A. J. Aven, Clinton, Vice President.
Mrs. Geo. W. Riley, Jackson, Recording Secretary.

"The persistent effort to give everybody a lift when possible, to make everybody we come in contact with a little better off, to radiate sunshine, cheer, hope, good will, to scatter flowers as we go along, not only brings light and joy to other hearts, but opens wide the door to our own happiness."—Orison Swett Marden in Success.

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W. M. U. Note

Christmas literature will be in the hands of societies when this notice is read.

Let us lay aside early in December a generous offering for our Master's work in China. Make plans now for taking the offering.

How many offering envelopes do you need? We will supply you if you will only let us know.

W. M. S. offering goes to China; Y. W. A. offering goes to Japan; Sunbeams and Royal Ambassadors to Africa.

Make the Christmas of 1909 memorable by the largest offering to missions of any previous year. We can if we but give as God has prospered us.

We have an abundant supply of Christmas envelopes. You have only to send a card of request to Mrs. W. R. Woods, Meridian, stating how many you need and we will be glad to send them promptly.

Mrs. A. T. Cinnamond, vice president of Coldwater Association

gave the material to the ladies and they did the work at home, returning it to the church at a stated time.

No work we ever engaged in creates quite the enthusiasm as our work for the Orphans. Our mother hearts go out to them in tenderest love and sympathy, and while we stitched away on these little garments the memory of other days when we did this for our own precious ones, now "boys and girls grown tall" brought its sweet benediction. I hope to hear of other Societies having a "sewing bee" for the Orphans.

Cordially yours,
Mrs. J. D. Granberry.

McClure's Magazine wants a responsible and energetic man or woman in Jackson and vicinity to attend to its subscription interests. Experience unnecessary. There is liberal guaranteed compensation. A profitable permanent business without capital can be established among friends and acquaintances. Whole or spare time. This is the best time to start. Complete outfit and instructions free. Write now. McClure's Magazine, 46 East 23d St., New York City.

Mrs. J. A. Lee, vice president Central Association, writes:

Dear Sister Riley:

I did enjoy our convention in Winona so much. It seems to me more than almost any one else. There were many good things reported from societies all over the State. So much said about the Y. W. A. work. Our secretary's report was so gratifying it brought forth, "Praise God from whom all blessings flow" from the entire body of the W. M. U.'s and Y. W. A.'s, but I believe the thing that pleased me most was the parts of the talks and letters which showed how a number of our W. M. S. and Y. W. A.'s are down-right studying God's Word and I noticed, too, in every instance where this was done they were not inquiring "How to make money" yet their financial reports ranked highest.

I wish it had been possible for every member of every missionary society in our State to have attended this convention and especially every vice president. Had every association done as Central and Lebanon I suppose every vice president would have been there. They raised the money at their annual meeting to defray the expenses of their vice president. I

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 232, South Bend, Ind.

wish through our paper to thank each society who contributed to my expenses. I'm so glad you have started this good work. It enables me to do more efficient work for you.

May God bless you and help me to be a blessing to you.

Sold On Guarantee.

Royaline Oil, the great antiseptic, made by the Royaline Medicine Co., of New Orleans, La., has been on the market for sixteen years and is an acknowledged remedy for pains, aches, swellings, inflammations and every other kind of soreness to which flesh is heir. You can cure your horse and cow with it as well as yourself. You ought to keep a bottle of it in the house all the time. Price 25c bottle. Druggists.

Y. W. A. Column.

We are so grateful to the Y. W. A.'s of Brookhaven, Aberdeen, Jackson Second Church and Juniors of Winona for their liberal contribution to Miss Caldwell since her return to the Training School at Louisville, Ky. She is so happy for your devotion and great interest, and may God still help us to do her greater good as she works so faithfully. Christmas literature will reach you for our special work in Japan. Observe the Week of Prayer, and may the richest blessings come to each heart. Don't forget to send your report by January 1, as we all so faithfully promised at the State Convention. The blanks will reach you in time to be filled and returned promptly to

Your leader,
Mrs. M. Ball.

To The Y. W. A. of Mississippi:
Thanksgiving Day.

The Training School ever has much to be thankful for. Our Father just showers his blessings on us continually. But in seasons like this we are remembered most abundantly. This time with boxes of eatables, turkeys, cakes, nuts, fruits, flowers, etc. Surely no people have so much to be thankful for as we.

We are so thankful that we have the great privilege of being in this dear school, which is a product of prayer and which is

How to Get Rid of Catarrh

A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-five years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

We can indeed and in truth unite our hearts in saying "Bless the Lord, O my soul; and all that is within me, bless his holy name."

How glad we Mississippi girls are to hear from the convention and to know that the work has been so greatly enlarged in our own dear State. May we all do much for his name's sake this year. May we not each say,

"Others Lord, yes others, Let this my motto be, Help me to live for others That I may live like thee."

May the Lord richly bless your efforts.

Pearl Caldwell.
334 E. Broadway, Louisville.

The sickest man is not always in bed. The man who does not love his work as much as a hungry man enjoys his dinner is sick.

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Winona, Miss., Dec. 3, 1909.
Dear Mrs. Riley:

Please add this important news to my report for Y. W. A. Special Objects for present year:

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Current expenses, Training School 125.00

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Send all contributions for Training School pupil and current expenses to Mrs. W. C. Lowndes, 602 Parkhurst Ave., Baltimore, Md.

Sincerely,
Mrs. M. Ball.

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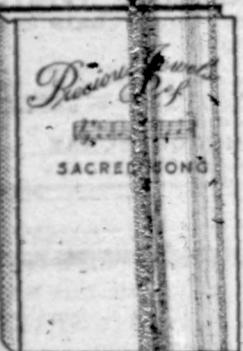
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DEATHS.**Montgomery.**

Lide H. Montgomery, son of Brother J. F. and Sister M. L. Montgomery, was born in Okfuskeha county, Miss., September 15, 1884, and departed this life in the city of Memphis November 11, 1909. He was baptized upon a profession of faith in Christ, in Starkville, Miss., by Brother M. K. Thornton, August 26, 1899. There, his piety and devotion to church life was so decided as to attract attention. Brother Thornton writes, "There is not a young man anywhere I held in higher estimation than I did Lide, and very few I held in such estimation. He was one of the finest characters I ever knew." The young man came to make Memphis his home some four years ago, and accepted a position in B. Lowenstein's wholesale store, where he remained faithful to his duties until the time of his death. Those who knew him in business had for him the highest respect, and, in him, the most perfect confidence. He united with the First Baptist Church by letter November 11, 1906, just three years to the day, and the hour, of his death. He was always in his place and doing his duty as he understood it.

When the first prayer meeting service was held in the new church a number of brethren expressed their hopes as to the future of building as a place of worship. When Lide's time came, he said, "My desire is that all that is done here may be according to God's will." This was a noble wish and characteristic of the devoted Christian who made it. His death brought sorrow to the entire church. The old and the young, the rich and the poor all had a feeling that a faithful man had lived and died, and that the good Father had taken him unto himself. A memorial service was held in the First Baptist Church Sunday evening, November 14, under the auspices of the Baraca Class and the Young People's Union, and many expressions of strong appreciation were made. He was buried in West Point, Miss., the home of his parents, and appropriate services were conducted by Brother L. E. Barton.

His loved ones have the deepest sympathy from the large number of friends, and the assurance that their boy is with Christ. May his

FREE TO YOU

grace be sufficient for them.

A. U. Boone,
His pastor.
Memphis, 11-30, 1909.**A "SQUARE DEAL"**

It is often argued that women do not have an equal chance with men, for enjoyment and usefulness, because women suffer so much from pain and weakness. In a general sense, it is true that women bear more physical pain than men. However, the belief that women must suffer regularly, on account of ailments and weakness peculiar to their sex, has been successfully contradicted by the relief so many women have obtained by the use of Cardui, that great remedy for suffering women.

During the past fifty years, many thousands of women have written us, telling of the immediate relief and permanent benefit they have received from Cardui. These letters cover a great many forms of womanly illness. Mrs. M. E. Allred of Hartford, Wash., said: "Ever since I was 16 years old, I have suffered from female troubles. I had headache, backache and other troubles, every month. Some two years ago, I began to use Cardui, and since then I have had no backache, my other troubles have stopped. I don't need any medicine, and I am well."

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Harris Lithia Springs Co.,
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HARRIS LITHIUM WATER

Thursday, December 9, 1909.

THE BAPTIST RECORD.**A Community of Young Naturalists.**

(By Harry A. Packard).

The idea of the vacation school, of developing in boys and girls a love of outdoor study by providing them with gardens, parks, playgrounds, and teachers to direct their interest during the summer recess months is being developed in the town of Ashfield, Mass., into an all-the-year-round nature school where two hundred boys and girls combine with their regular schoolwork voluntary nature study.

Some time ago the citizens decided to offer to the school children annual cash prizes, ranging from one dollar to five dollars, for excellence in one or more of a list of outdoor studies to be decided upon by a local committee. The late Prof. Charles Elliot Norton, of Harvard, who had a summer residence at Ashfield, offered to help the experiment, and one hundred dollars was provided for this annual exhibition.

The movement proved astonishingly attractive to the boys and girls. At first, they entered the contest for the sake of the cash prizes, but, as each boy and girl began to be more interested in the habits of the little wood-dwellers and these secrets that nature reveals to those who court her with interested eyes, each young contestant began to catch the enthusiasm of the real natural history student, with the result that today the winning of a prize represents an honor much greater than its material value.

Today Ashfield boasts an enthusiastic band of youthful nature lovers who have set an example for boys and girls throughout the country. Many of the children already have splendid collections of woods, seeds and grasses, and these collections are growing with each successive season.

Much of the outdoor work is done under the direction of the school-teacher, but now the parents have also become interested in their children's new absorption in nature, which is regarded by the originators of the idea as one of the strongest arguments for its success. It is not unusual here to see a little group of boys and girls with a field-glass and notebooks tramping about the fields or on the borders of a wood, eagerly learning the secrets of woodland.

Moreover, the experiment has already resulted in the organization of a number of similar classes in other towns, and during the past year the superintendent of the schools in Ashfield, Mr. C. L. Judkins, has received many letters from school boards and educators who are planning to inaugurate the system in their own districts.

distance away when he is near at hand. A crow has some notes that are of the ventriloquist quality. He can make a sound when nearby that sounds like the distant barking of a dog.

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If you have a full day's work for it at grinding, you will get more out of it than you would get out of a half dozen hired men. It's just the same with all kinds of work. Your IHC gasoline engine will work with all your machines—will push them—keep them going steadily—make them really valuable to you. You have nothing to pay it in wages; no fear that it is growing tired and thinking of quitting you. Its only requirement for its faithful service all day—every day or night—is a small amount of oil and gasoline.

Why not let your IHC gasoline engine be your hired man? There are a dozen ways you can use it. You will have it going at some kind of work pretty nearly every day. Attach it to a power-house and, whenever you do start it going, you know you will get at least as much work out of it as you would get out of two or three men.

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A Captured Opportunity.

(By J. Carter Beard.)

Two tourists camped on the shore of a mountain lake near a mining town in Colorado. To pass the time, one suggested to the other than he should dive into the lake and see if he could touch bottom.

The young man, nothing loath, stripped and dived. He came up half a minute later saying that he had found bottom with the top of his head. That he felt as well as found bottom was evident from the way he rubbed the part that had struck it. His hair was matted and stiff with sand and clay, which his friend helped him get rid of. As he did so, something peculiar in the appearance and quality of the sand attracted his attention—something that might easily have escaped the notice of a less observing man. He examined a few grains very carefully with the aid of a pocket lens.

"George," he said, "you know that when I was at Cripple Creek I was in the assayer's office. This sand looks to me like the real stuff."

"Stuff?" laughed George. "Yes stuff and nonsense. Let's make a fire and get lunch. I am hungry."

"George," persisted the assayer, "you will have to wait until I try a little experiment. It won't take long. I always carry what I need for this sort of thing with me. He collected what he could of the sand and carefully deposited it in a paper cornucopia which he made from a page torn from his notebook; this he placed on a flat stone between his knees. He then produced a small vial with a rubber stopper from an inside pocket. "Nitric acid," he said.

From another pocket he drew forth what looked like a broken piece of a school-boy's slate. This he held up for his friend to see. "Touchstone," he said, "flinty, argillaceous shist—Lydian stone." He took a pinch of sand from the paper before him and rubbed it vigorously upon the touchstone. This operation resulted in a metallic streak.

"Now, George, for the test," he said. "If that streak isn't gold—if it is anything else under heaven, the nitric acid that I have here will take it off clean as a whistle." He used a few drops from the vial to wet a feather that he had picked up by the lakeside, and wiped the feather over the streak upon the touch-

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You can't be very strong and vigorous if your food only half digests. Your appetite will go and nausea, dizziness, biliousness, nervousness, sick headache and constipation will follow.

Mi-o-na stomach tablets are small and easy to swallow and are guaranteed. Sold by druggists everywhere and will banish indigestion and any or all of the above symptoms or money back.

50 cents a large box. Booklet, "Booth's Famous People" and test samples of Mi-o-na free from Booth's Mi-o-na, Dept. 14, who also fill mail orders.

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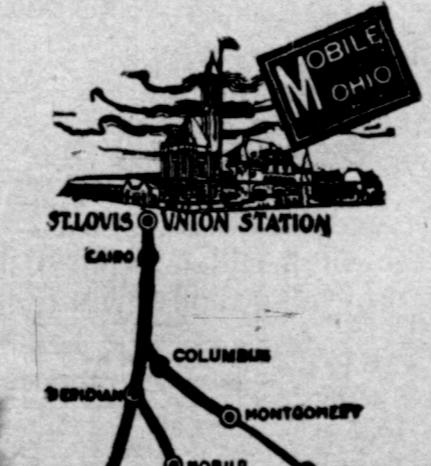
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stone without result. "George," he shouted, leaping to his feet, "we have struck it rich. It is gold."

"Well, pard," replied George, "I'll agree to eat all the gold sand you find in the bottom of this lake, but I reckon I'll be just about as hungry afterward as I was before—as I am now, in fact. A placer mine at the bottom of a lake is certainly an original idea, John. I am quite willing to be another Esau and sell my share of it for a good square meal. Gold!"

But it was gold. George, in diving into the lake, had struck a placer gold mine of the richest sort. Today the little lake near Como is the richest placer mine in the whole West, and perhaps the most remarkably discovered—one on record, for this is a true story.

Nothing pays better or more surely invites good fortune than a vigilant outlook for opportunities, together with a constant readiness to seize upon and make the most of them when they appear. To do this, however, requires not only the intellectual ability to recognize the auspicious combination of circumstances when it presents itself, but the courage and will-power to profit by it; for assuredly there are people who are never able to resist the suspicion that opportunity is trying to sell them a gold brick. Look out for opportunities, but avoid the gold-brick man when he comes.

(Published by Request).

Dr. B. M. Woolley, Atlanta, Ga.

My Dear Dr. Woolley: After more than ten years of worse than slavery, I began in June, 1905, to take your cure for the morphine habit. I think I got four months' treatment, but I did not use all of the last month's supply, and I was entirely cured. For over three years I have been a new man, and have had no desire at all for the "Dope." When I began the treatment I weighed one hundred and forty pounds, and now I weigh one hundred and seventy-two pounds, and feel good all the time. I feel that I owe you my apologies for not writing long ago, but better late than never, I suppose. If you can use this letter to help some other poor sufferer, please do so. With a heart full of gratitude for what God has permitted you to do for me, I remain yours truly, (Signed) T. M. Nichols, Oxford, Fla., Jan. 12, 1909.

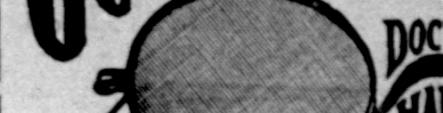
Dr. Woolley conducts the well-known Victor Sanitarium in Atlanta, Ga., and he will be pleased to hear of any one to whom he can be of service.

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Then after you have become absolutely and positively convinced that they are really and truly the softest, clearest and best-fitting glasses you have ever had on your eyes and if they honestly make you see just as well as you ever did in your younger days, you can keep the **FREE** pair forever without a cent of pay if you accept my special extraordinary advertising proposition, and

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by showing them around to your neighbors and friends and speak a good word for them everywhere, at every opportunity. Won't you help me introduce the world to Dr. Haux "Perfect Vision" Spectacles to genuine, bona-fide spectacle-wearer (no children needed). Just send me your name, address, and want to do me this favor, write me at once and I will mail you your handsomely 10-karat gold "Perfect Vision" Spectacles, absolutely free of charge, also full particulars of your own personal attention. Address:

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"Casabianca" Not a Myth.
(By George Whitfield D'Vys.)

"Casabianca," a mere poetic fancy? Nay, nay, my boy, not so!

Yet few, indeed, are the people who know that Mrs. Hemans' poem is fact and not myth; and still fewer have learned that the man who gave the order for the blowing up of the ship upon whose burning deck stood the dauntless young hero was once an American boy, yet this also is

His name was Benjamin Hallowell, and he was born in the old Boylston house, which was built in 1726 by the Boylstons, a widely known Boston family, and his birthplace is still standing at the corner of Boylston and Center Streets in that section of the city of Boston known as Jamaica Plain.

Young Hallowell's father, a Briton by birth, was a rabid Royalist, and he therefore made himself so very unpopular that the son was hardly a welcome companion for other Boston lads in whom was the spirit so valiantly manifested by Paul Revere, John Hancock, Samuel Adams, and others whose names and deeds are cherished still, and ever will be dear to the heart of every American boy who loves "Old Glory."

So, then, because of the unpopularity of the father, young Hallowell was early sent to England, where he received his education, and eventually became a Britisher to the extent that he was one of the seven American-born men to win distinction in the British navy, and in that memorable battle of the Nile, August 1, 1798, it was the *Swiftsure*, Capt. Benjamin Hallowell in command, which ran down the luckless *L'Orient*, the flagship of Admiral Brueys of the French navy, whose squadron of thirteen ships was at anchor in the bay when the British squadron, under Nelson, opened fire from the outside in conjunction with the land forces, and Brueys caught between the two fires was trying to escape annihilation.

That he cherished such hope is evident by his command to this thirteen-year-old son, Pierre: "Stand at the mainmast, and don't leave the ship till I give you permission!"

This probably was the stern parent's last order, yet not knowing he grim Reaper had claimed his sire, the boy went to the mainmast and stayed there, although, according to Mrs. Hemans, thrice he called in agony, "Say, father,

must I stay? Must I stay?"

Alas, poor boy!

There, beautiful and bright he stood,

As born to rule the storm;

A creature of heroic blood,

A proud, though childlike form.

Boom! Boom! Boom!

L'Orient was the terror of the nation struggling for the possession of Egypt. To Captain Hallowell on the bridge of the *Swiftsure* it looked as if she would escape, as had two others of the French squadron, so sharp and clear and quick rang out the order of the Boston-born man: "Blow her up!"

He was unconscious of the boy at the mainmast, for whom his order meant destruction, and when told of it later by *L'Orient* prisoners of war, he was so moved by the boy's act of foolish yet heroic courage, that in his honor, from *L'Orient* fragments, which "far around strewed the sea," he had a coffin made, and this he sent his friend Lord Nelson, who in remembrance of the boy placed it in his cabin, and expressed to Captain Hallowell his deep regret at the untimely end of the young French hero.

On the return of the fleet to England, after the surrender of the French in 1801, Captain Hallowell told the story to Mrs. Felicia Hemans, then a widely known poetess, and her sympathies prompted the sentimental verses which not alone immortalized the boy, but made her own name immortal as well, for as the century progressed her verse was no longer read, and of it all that lives is "Casabianca" (the white soul), for somehow this act of obedience on the part of the boy caught the fancy of the educators, and as a grand example of heroism he was incarnated into the old-time and modern fourth and fifth readers of our public schools.

"Casabianca," a mere poetic fancy?

Nay, nay, my boy, not so! The grand-sire of the writer was a sea captain, and well did this an-



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cestor know Capt. Ben. Hallowell, who died in England in 1834, a hale old man. Few on this side of the Atlantic, however, knew aught of his actual connection with the boy who was obedient unto death, yet to the last he would often quote feelingly:

With shroud and mast and pennon fair,

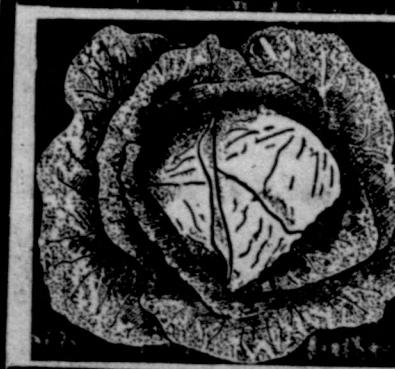
That well had borne their part—
But the noblest thing that perished there

Was that young, faithful heart.

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